

John King Watford Herts

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SERMON

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Concerning the

RIGHT MANAGEMENT

OF

Friendly Visits.

Published at the Request of many that heard
it Preach'd.

L O N D O N :

Printed for **Thomas Darksburst** at the Bible
and Three Crowns, the Lower End of Cheap
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SERMON

Concerning the

RIGHT M



Friendly Salutes.

Published at the Request of many of the
Members of the Society.

LONDON:

Printed by W. Blandish, Stationer at the
and near the Lower End of Chapel
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ACTS XV. 36.

— — Let us go again, and visit our Brethren, in every City where we have preached the Word of the Lord, and see how they do.

THIS was a good Motion which St. Paul made to Barnabas, his Brother and Companion in Tribulation, and in the Kingdom and Patience of Jesus Christ, inviting his Company and Assistance in watering those Churches among the Gentiles which they had together lately planted. Blessed Paul, was not only thoroughly furnished for every good Word and Work, but was always forward to put forth himself to both; not only a Chief Speaker, but a Chief Doer. Acts 14
12.

Though Paul and Barnabas had an extraordinary Call to preach the Gospel among the Gentiles at first, the Holy Ghost, by special Designation, separating them to that great Work, yet in the Prosecution of that Service, they were not to expect immediate Direction from Heaven at every turn, but much was left to their own Prudence and Zeal, that their Example might be the more imitable, in after Times; and this particularly of visiting those to whom they had preached. Acts 13
2.

Antioch was now a safe and quiet Harbor, into which Paul and Barnabas after a troublesome

Acts 15.
35.

Acts 22.
21.

but successful Voyage, were lately retir'd to refresh themselves a little: There they were *easy* and yet not idle; for while they continued there (though not many Days) they were *teaching and preaching the word of the Lord*. St. Paul's active Spirit could not long be reconcil'd to Rest; and therefore he hath soon Thoughts of putting to Sea again; he is not unmindful of, nor will he be disobedient to that Heavenly Vision which appointed him his Work *afar off among the Gentiles*; among them therefore he is here meditating a second Expedition, to do the same Work, tho' to encounter the same Difficulties.

That which St. Paul here designs is a *Visit*, a circular Visit; in which we should observe, chiefly on what Errand he would visit them. 'Twas not meerly a Complement that he design'd, nor did he take such a Journey with a bare *how do ye?* No, he made this Visit to his Brethren, that he might acquaint himself with their Case, and impart unto them such *Spiritual Gifts* as were suited to it. Let us see *how they do*, *πῶς ἔχουσιν*, how it is with them; *quid faciunt*. So some: *Quid facti sunt*, so others, and both from the Syriac. He visited them as the Physician visits his recovering Patient, that he may prescribe what is proper for him, for the perfecting of his Cure, and the preventing a Relapse.

Let us see *how they do*; that is, Let us see what Spirit they are of, and what State they are in.

1. Let us see, what their Temper and Conversation is; how they stand affected, and how they behave themselves. They received the Word of the Lord, which we preached to them with all readi-

readiness of Mind, Let us go see whether they hold fast that which they received or no, and what's become of the *Blessedness* they then spake of: A good Work was begun among them, let us see how it goes on, and what Advances are made in the Building, of which we laid the Foundation. They embraced the Gospel of Christ, and professed a *Subjection* to it, Let us go see whether they stand firm or are shaken, whether they get ground or lose it, whether they are an Ornament to that worthy Name by which they are called, or a Reproach to it.

This Enquiry was the Fruit of his *Godly Jealousie* over them, which he expresth in many of his Epistles with a great deal of Tenderneſs, and true Affection: He was afraid concerning those among whom he had labour'd, lest he had bestow'd upon them *Labour in vain*, and lest Satan's Emiſſaries had disorder'd and undone that good Work which had been done with so much Care and Pains by Christ's Embassadors. See 2 Cor. 11. 2, 3. *I fear lest your Minds should be corrupted*; Gal. 4. 11. *I am afraid of you* — 1 Theſ. 3. 5. *Lest by some means the Tempter have tempted you*. This was the Language not of his *ill Opinion* of them, but of his *good Affection* to them: And from this Jealousie proceeded a diligent endeavour to reduce them if he found them straying, to confirm them if he found them wavering, and to comfort them if he found them steadfast.

2. Let us see what Condition they are in, and what their present Circumstances are; whether the Churches have Rest and Liberty, and their Door of Opportunity open, or whether they are not in Trouble and Distress, scatter'd and broken up.

up. When they had last taken leave of them, they gave them notice of approaching Trouble, *Chap. 14. 22. That through much Tribulation they must enter into the Kingdom of God.* Now, saith he, Let us go see whether the Clouds which were then gathering be dispers'd, or no? Whether the Wrath of their Enemies be cool'd and restrain'd, or no? Come, let us go see how it is with them, that however it is, we may be some way helpful to them; that we may rejoyce with them, if they rejoyce and caution them against Security; that we may mourn with them if they mourn, and comfort them under the Cross.

Now this Visit here design'd may be consider'd two ways, either

1. As a Ministerial Visit to the Churches:
- Or,
2. As a Friendly Visit to their Friends.

First, This Visit was a Ministerial Visit to the Churches, those particularly to whom they themselves had preached the Word of the Lord, not building upon anothers Man's Foundation, as St. Paul speaks, Rom. 15. 20. but cultivating their own Husbandry: The Persons visited must be consider'd as those who had been within hearing of the joyful Sound of the Gospel, and to whom the Word of this Salvation was sent, as St. Paul had told them, Act. 13. 26. Now he would go see how they do. Whence we may observe,

Every Minister is concern'd, to enquire into the State of his own Hearers; they that dispense God's Word and Sacraments should sometimes, with Paul and Barnabas here Visit those to whom they dispense them, and see how they

do,

do, how their Souls do. These are the Visits which the Text would in a special manner lead us to discourse of.

Ministers should not think it enough to preach sound Doctrine to their Congregations in the Lump, which is like the Shepherd's turning all his Flock together into a good Pasture, but they must search the particular Sheep, and seek them out, that they may strengthen the diseased, heal the sick, bind up that which is broken, and bring again that which is driven away, As we must look after our Prayers to hear what answer God gives to them, so we must look after our preaching, to see what Success it has among those we preach to, that we may, return answer to him that sent us, and like the Servant that invited the Guests, may shew our Lord all these things, Blessed Paul that Prince and Pattern of preachers, taught not only publicly, but from House to House; warning every one Night and Day with Tears, exhorting, comforting, and charging every one, as a Father doth his Children. Let us go and do likewise, as those that naturally care for the State of Souls.

In the most humble tender and obliging manner that may be, Let us visit our Brethren to whom we have preached the Word of the Lord, and enquire what Improvements they have made in Knowledge by the means of Knowledge, that where we find them defective we may instruct them, mistaken, we may rectify their mistakes. Enquire also what Progress they make in practical Godliness, that what is amiss may be amended, and what is good may be encouraged, that their Doubts may be resolved, and they may be help'd over their Difficulties, and Discouragements.

ments. "Come (my Friend) you are a constant
 "Hearer of the Word of the Lord, and you seem
 "to heed it, and to be attentive to it, I am
 "come to ask you *how you do?* The Soul is the
 "Man, if it be well with the Soul, it is well
 "with the Man, How doth your Soul? *Have*
 "you understood all these things? If any of
 "the Sayings you have heard be *hard Sayings*,
 "let me know, and I will endeavour to make
 "them more easie, Are you affected with what
 "you hear? And doth your *Heart burn within*
 "you while we reason with you? Do you relish
 "good Truths, and experience the Power and
 "Influence of them upon your Heart? If so, it
 "is well, Go on and prosper, *the Lord is with*
 "you, while you be with him: That's a good
 "Sermon indeed that doth you good; that con-
 "vinceth you of Sin, and humbles you for it;
 "shews you your Duty, and quickens you to it.
 "But if you find your self cold and unaffected
 "with the things of God, dull and unactive in
 "the Work of God, dark and unacquainted with
 "the Life of God, enquire into the Cause of it:
 "Whence is it, that *the things which remain*
 "are ready to die? It may be there is some secret
 "Sin indulg'd and harbour'd, the Love of the
 "World perhaps, or some Lust of the Flesh;
 "and this is the Worm at the Root of your Pro-
 "fession, which withers its Leaves, and dries up
 "all its Fruit: If you love your Soul, what-
 "ever it is, mortifie it, crucifie it, and suppress
 "the first risings of it. It may be you are not
 "so close and constant to your secret Devotions
 "as you should be; or careless and Lifeless in
 "them, and the Soul cannot prosper while that
 "Work of the Lord is neglected or done deceit-
 "fully

stantly. Perhaps Family Worship is not kept
 seem up as it should be, and therefore *God hath*
 I am withholden the Dews of his Grace from you.
 is the You let your place be empty perhaps at the
 well Table of the Lord, and deprive your self of
 Have the Benefit of that Ordinance; The Commu-
 ny of nion of Saints is slighted, and 'tis well if the
 wings, Society of evil Doers be not chosen rather:
 make Come, let me beg of you, as a Friend that
 what wisheth well to your Soul, that you will walk
 within more circumspectly, and keep more close to God
 relish and Duty, and you will soon find the Com-
 fort of it in your own Breast.

How to adapt the Enquiries and Counsels to
 the Case of each Person visited young and old,
 rich and poor, weak and strong, careless and
 careful, I cannot undertake here to give particu-
 lar Rules: But *Wisdom is profitable to direct*. And
 the many excellent Books we are furnished with
 both Ancient and Modern, for our Assistance
 herein, will either quicken us or shame us. And
 for Shame, I doubt we all have for our wo-
 ful neglect of this part of our Duty. God by
 his Grace revive this good Work!

But if Ministers have not the Opportunity
 they would have to visit their Brethren, it would
 come all to one if their Brethren would some-
 times visit Them, as their Spiritual Physicians,
 to consult them, and converse with them about
 their Spiritual State. If the *Priests Lips should*
 keep Knowledge, the People should seek the Law at
 his Mouth, for he is the Messenger of the Lord of Mal. 2. 7.
 Hosts. And the Spiritual Help thus sought, is
 likely to be given most chearfully, and received
 most thankfully.

B

Secondly,

Secondly, This Visit may be consider'd as a *Friendly Visit* made to their Friends, with a pious Design, and to very good purposes. The *Brethren* they speak of were such as they had some Knowledge of, and Concern for, and whose Welfare they were desirous of; *Let us go* (saith St. Paul) and *visit* them, thereby to testify the Kindness we retain for them, now we are at a distance, and that though they are out of sight they are not out of Mind; And let us see *how they do*, that we may sympathize with them according as their Condition is, and contribute what we can to their Holiness and Comfort. This was that which St. Paul had in his Eye, and thought worth his while, in undertaking this Circuit.

Hence observe, *That Friendly Visits of Christians, and kind Enquiries into each others State, are very good things, if they be manag'd in a right manner, and intended for good purposes.*

There are two sorts of commendable Visits to be made to our Brethren.

1. There are *Visits*, that are properly called *Christian Visits*, I mean, Visits of pure Charity design'd for the Succor, Help, and Comfort of those that are in Sorrow, Need, Sicknes, or any other Adversity. Few consider what stress the Scripture lays on this part of our Duty. When the Apostle undertakes to give a Description of the Religion, and to shew wherein it consists this is the first thing he describes it by, *Pure Religion* and *undefiled before God and the Father is this* One would think it should follow thus; [That] if you wholly to retire from the World and all Commu-

nication

nication with it, and to spend the whole time in as a Acts of Devotion, in Prayer and pious Contem- a pi- pations, or at least to fast twice in the Week, The and to attend all the publick Performances of had Divine Service ;] sure, this is the principal part whose of pure Religion, and which must stand first in (faith its Description : No, *It is to visit the Fatherless* ie the *and Widows in their Affliction* ; that by owning e at a them and sympathizing with them, and by en- sight quiring into their State, may learn which way we ee bon may shew them real Kindness.

And it is this kind of Charity that in our Savi- our's Description of the Proceedings of the Judg- ments Day, will be so greatly rewarded ; where- in this will be published to the Praise, and Ho- nour, and Glory of the saved Remnant, *I was sick, and ye visited me ; I was in Prison and ye came* unto me, therefore, *Come, inherit the Kingdom,* as if all the Happiness of Heaven were not too much to be the return of these Visits. Prob- ably St. Paul had an Eye of Faith to that Word of Christ, when upon the mention of the kind Visits which Onesiphorous had made to him in his Bonds at Rome, he pray'd, *The Lord grant unto him that he may find Mercy of the Lord in that* charity Day, that Day when such Visits shall be remem- ber'd, and abundantly recompensed, and account- ed as Visits made to Christ himself.

Among all your Visits therefore, I pray, let not these charitable ones be omitted. *The Poor the Sick, the Prisoners, you have always with you, the Widows and the Fatherless, you have always with you, and whenever you will you may thus do them this good, you do not want Objects of this Charity,* [T] If you do not want a Heart to it. Look after your poor Neighbours, visit them, either your

Mat. 25.
36, 35.

2 Tim. 1.
18.

Mark 14.
7.

selves or by your Servants, *see how they do.*
 Enquire into the Necessities of those that are
 not themselves forward to make them known.
Deep Poverty (as the Apostle calls it) like deep
 Waters, commonly makes the least noise, while
 counterfeited Poverty is *Clamorous*. What our Sa-
 viour directs in making Feasts may be applied to
 the making of Visits, *visit not thy Friends and*
thy rich Neighbours, not them only who will vi-
 sit thee again, and so a Recompence will be made
 thee, but *visit the poor, the maimed, the lame,*
the blind, who cannot recompense thee, and thou
shalt be recompensed at the Resurrection of the just.
 The Liberal should *devise* liberal things; and
 since by Works of Charity we sow upon the best
 Soil, set out what we have to the best Interest, and
 upon the best Securities, and send our Effects up-
 on the most advantageous Voyages, Contrivances
 of doing good will turn to a better account at
 last, than the most celebrated Projects of world-
 ly Wisdom. God *prevents us with the Blessings of*
his Goodness, gives before we ask, and is found
 of those that seek him not: Therefore if we
 must be *merciful as our Father in Heaven is merci-*
ful, we must seek Opportunities of doing good,
 by visiting our poor Brethren and enquiring in-
 to their Wants. If our proud Hearts be some-
 times ready to say what are such and such poor
 People, that we should visit them and regard them.
 We may soon answer them with another Question.
What is Man then that God should visit him? Man
 that is a Worm; and the Son of Man that is a
 Worm? What are we that he should *visit us,* so
 visit and regard us? That he should *regard us* who
 are so mean and vile, according to the Estate of
 Man of high Degree, If we think much to visit the

2 Cor. 8.

2.

Luk. 14. 12.

13, 14.

1 Chr. 17.

17.

Sic

do. Sick and Poor often, and to be liberal to them in
are our Visits, let us remember that God *visits us* Job 7. 18.
own. every Morning, and that his *Visitation preserves* Job 10. 12.
deep our Spirits.

2. Our common Visits which we make to our
Relations, Friends and Neighbours as such, should
be so manag'd as that they may be truly *Christi-
an Visits*. These and the like *civil* Actions of
Life as well as *natural* ones are in themselves,
morally neither Good nor Evil, but according
to the Principle we are acted by, and the Rule
we are govern'd by in the doing of them. *What
ever we do*, even in our Calling and common Con-
verse, we must do it *to the Glory of God*, and then
'tis sanctified, 'tis dignified, *Holiness to the Lord*
is written upon it, and it will be Fruit abound-
ing to our Account. It is a common piece
of Civility to *bring* our Friends *forward on
their Journey*, and few look further therein
than the obliging of their Friends, and the di-
verting of themselves, and yet even this is capa-
ble of being done *after a godly sort*, as we find,
3 Job. 6. ——— *Whom if thou bring forward on
their Journey, after a godly sort, ἀξίως τῷ Θεῷ*, as
becomes one that belongs to God to respect
those that belong to him likewise, *thou shalt do
well*. And without Controversie great is this
Mystery of Godliness, and wherein lies much of
its Life and Power; *i. e.* the doing of common
Actions *after a godly sort*, with an Eye to God's
Honour as our End, his Word as our Rule, and
his Providence as our Guide and Disposer. Be-
lieve it, Christians, Religion is not a thing to be
confin'd to our Churches and Closets, No, where-
ever we are we must have it with us: *Bind it*
continu-

Prov. 6. continually upon thine Heart, tye it about thy Neck:
 21, 22. When thou goest, let it lead thee; when thou sleepest, let it keep thee; when thou wakest, let it talk with thee. Let it sit down with thee at thy Table, lie down with thee in thy Bed, go out with thee about thy Business, come in with thee to thy Repose; Let it be at thy Right Hand in buying and selling, in reading and writing, alone and in Company. *As the Girdle cleaveth to the Loins of a Man*, so let it cleave to thee: By this let it appear that Religion hath renew'd thy Heart, let it regulate thy Life; and abide thou always under the commanding Power and Influence of it.

Among other the common Actions of Life, let this of visiting our Friends be done *after a Godly sort*. To assist you therein is what I principally design'd in the Choice of this Text, and what will take up the remainder of our Time. And I shall offer something both by the way of *Caution* against those things which corrupt our Visits, and turn them into Sin to us; and by way of *Direction* to those things which will sanctifie our Visits, and make them turn to very good purpose.

First, Suffer, I beseech you, a Word of *Caution*; and take heed that your Visits of your Friends, and your Enquiries into their State be not so mismanaged, as to turn to some ill purpose. This we must not judge of by the common Sentiment or Fashion of a vain World, for our Saviour has told us, that there is *that which is highly esteemed among Men*, perhaps as a mighty Accomplishment, and a piece of very good Breeding, which yet is *Abomination in the Sight of God*.

Luk. 16. 15.

Let

Neck: Let us therefore have recourse to the Law and to
 sleep- the Testimony, and take Admonition from thence
 talk in this Case.

Ta- I. Let us take heed, that our Friendly Visits
 with be not the *Waste and Consumption of our precious*
 o thy *time*. We are intrusted with Time as a Talent
 oing to be traded with for Eternity ; As we spend
 nd in our Time well or ill, so will our Eternity be
 s of a spent comfortably or miserably : Every good
 t ap- Christian will therefore endeavour to approve
 , let himself a good Husband of his Time ; and that's
 s un- a piece of *good Husbandry*, which is indeed *good*
 f it. *Divinity* : It is not only necessary that some part
 e, let of our Time be spent in *actual* Preparation for
 Godly another World, but all our Time must be spent
 pally with an *habitual* Regard to it. Every hour of
 what the Hireling's Day must be at the Dispose of
 And him that Hir'd him into his Vineyard : Our Time
 Cau- is not our own, for we *know in whose hand our*
 Visits, *Times are*, and must always live to him, by whom
 ay of we always live.

etifie The *Wisdom that is from above*, will there-
 good fore direct us, what Proportion of time is to be
 Cau- allotted to every Service, both of our General
 your and particular Calling, so as that the several Du-
 te be ties we have to perform, and the several Enjoy-
 rpose- ments we have to take the Comfort of, may not
 n Sen- interfere or intrench upon one another. *Eve-*
 or Sa- *ry thing is beautiful in its Season*, and to every pur-
 s high- *pose there is a Time*, which the *Wise Man's Heart*
 y Ac- *discerns*. Now if that Time be spent in Visits,
 Breed- which should be spent in any needful Duties re-
 f God- lating to Life or Godliness, then they are not
 Let Christian Visits. If under Colour of visiting
 our

our Friends, and seeing *how they do*, we indulge our selves in Sloth and Laziness, and the careless Neglect of Business and Labour, we shall give but a bad account of so many of our Hours mispent. We may justly say to many, as *Pharaoh* unjustly said to *Moses* and the *Israelites*, *ye are idle, ye are idle, therefore ye say, Let us go and visit our Brethren*, nay, 'tis perhaps pretended *Let us go and do Sacrifice*. Such as these the Apostle describes, who learn to be idle, wandering about from House to House, under pretence of Friendly Visits; and not only idle (for few that are idle, are only idle; usually they have other Faults, when they have nothing to do, the Devil will find them something to do) they are *Tatlers also and Busi-bodies*; idle in Good, but busie in Evil: But what will they do when God riseth up, and shall bring them into Judgment, for all their idle Visits and idle Frolicks, and every idle Word.

Exod. 5.
17.

1 Tim. 5.
13.

Learn therefore to adjust and limit the Expence of your Time, and be not prodigal of such a Talent. When you say you will go and visit a Friend, Ask, Can I afford Time for it? Is there not some greater Good to be done at the same time, which cannot so well be deferr'd till another time? Will not the Calling be neglected, or some Religious Duties be justled out by it? And let that be done first which, all things consider'd, is most needful, and every thing in its own order. And where a Visit must be made, which may seem to intrench too much upon some more necessary Business, it will be our Wisdom to improve it the more carefully for some very good purpose, that so at least we may effectually save it from being an idle Visit.

II. Let

II. Let us take heed, that our Friendly Visits be not *the Gratifications of Pride and vain Curiosity*. They that desire to *make a fair shew in the Flesh*, visit their Friends only that they may see and be seen; that they may shew themselves in their best Ornaments and Accomplishments, and that they may observe what Figure other People make, and what they set themselves off by. They go abroad only to learn Fashions, and to see how the World goes; like the *Athenians*, who *spent their time in nothing else, but either to tell or to hear some new thing*, or like *Dinah* who went out to see the *Daughters of the Land*, to see how they were dress'd, what Entertainments they gave, and how they liv'd, only that she might have something to talk of when she came home, either by way of praise or Censure. This was all her Business; and the Sequel of the Story shews, that *the Journey was not for her Honour*. Yet 'tis to be feared many of our Visits are made from no better a Principle.

Gal. 6. 10.

Acts 17.

21.
Gen. 34. 18

Decency indeed is Duty: Civil Respects must be paid, and return'd, in that which is the current Coin of our Country. Religion was never intended to destroy good Manners, or to make Men rude and unfashionable; In Matters of common Conversation, 'tis a Rule of Direction not a Rule of Contraries: But in our Compliances with the Customs and Usages of the Place we live in, and the Persons we converse with, we have need to *look well to our Spirits*, and to keep *our Hearts with all Diligence*, lest that which is not only innocent but commendable in

it self arise from a corrupt Principle, and so become Sin to us. *Hezekiah's* shewing his House and Furniture, his Armory and Jewels to the King of *Babylon's* Embassadors, seem'd but a Piece of common respect, and what is usually done among Friends, and yet because he did it in the Pride of his Heart, *Wrath came upon him*, and *2 Chr. 32.* on *Judah and Jerusalem* for it, and it is upon record for warning to all, even to those who have escaped the grosser Corruptions that are in the World through Lust, to take heed lest foolish Pride, that Root of Bitterness, which bears so much Gall and Wormwood, make their Visits, Dress, and Complements a Snare to them. Pride is a Subtle Sin, a Sin that most easily besets us, a Sin that is apt to mingle it self with our best Actions, and like a dead Fly it spoils many a Pot of precious Ointment; we have therefore need to keep a jealous Eye, and a strict hand upon the Motions of our own Souls, as in other Instances, so in this of making and receiving Visits, *Left being lifted up with Pride, we fall into the Condemnation of the Devil.*

If in our common Converse we be more solicitous to approve our selves to Men, by appearing gay and agreeable, than to approve our selves to God, either by doing or getting Good, surely we forget that Fundamental Law of our Christianity, *not to live to our selves, but to him that died for us and rose again.* That common Principle (which too many govern themselves by more than by the Principles of Religion) *As good be out of the World, as out of the Fashion,* ought to be of no force with those that know they are called out of the World, and are not to

to be conform'd to it, nor to walk according to the Course of it.

Let us always endeavour while we accommodate our selves to the Fashions of our Country, and of our Place in it, to be nevertheless as *dead to them*, to observe them with such an Indifferency, as those who seek a *better Country*, that is, a heavenly, and who belong to that: So we may do *what others do*, and yet not *as* the most do it. Let the Visits we make daily to our God by Prayer, be more our Care and more our Delight than any Visits we have to make to our Friends.

3. Let us take heed that our Friendly Visits be not *the Cloak and Cover of Hypocrisy*; That they be not such Visits as *David's Enemies* made to him, *If he come to see me he speaketh Vanity*, Psalms 41. 6. i. e. what he saith by way of Compassion and Condolence is all Counterfeit and pretended: *His Heart gathereth Iniquity to it self, when he goeth abroad he telleth it.* A base Practice, and that which all that have any sense of Virtue and Honour, will cry out shame on. Next to Hypocrisy in Religion, nothing worse than Hypocrisy in Friendship.

'Tis bad enough if *Kindness* be not *design'd* in our Visits, and if we do not truly respect those whom we thus profess a Respect for; for *Love* ought to be *without Dissimulation*, But it is much Rom. 13. worse if Mischief and Diskindness be *intended* to those whom we pretend to make Visits of Friendship to, and we go to see them, that we may find some occasion against them, and pick up something to make the Matter of their Reproach in the next Company. Thus

to make the Shews and Ceremonies of Friendship serve the Designs of Malice and Ill-will, is to involve our selves in a double Guilt, both the want of Charity, and the want of Sincerity.

Not that therefore when we have conceiv'd a Displeasure against any whom upon the account of Relation, Communion, Neighbourhood, or former Acquaintance we owe Respect to, we must presently break off all intercourse and converse with them, and deny due Civilities to them, for fear of Hypocrisie in paying them; No, That's to make ill, worse: But we must mortify that corrupt Passion which is working in us; *not let the Sun go down upon thy wrath*; forgive the Injury whether real or imaginary; be *reconcil'd* to our Friend, cordially reconcil'd, and then *come and offer our Gift* to God, and our Respects to our Friend. We ought carefully to avoid every thing that tends to the alienating of the Affections of Christians one from another, and the cooling of Love; and to devise all means possible for the preserving of true Friendship where it is, and the repair and retrieve of it where it is withering and ready to die.

4. Let us take heed that our Friendly Visits be not made *the Opportunities of flandering, and Tale-bearing*. Our Rule is, not to *speak Evil of any Man*, not only that Evil which is *false* and altogether groundless; but even that Evil which is true, when our speaking of it will do more Hurt than Good. If we have not wherewithal to speak well of those we speak of, we had better say nothing of them than say ill: The general

end-
will,
both
ceri-
ral Law of Justice obligeth us to *do as we would
be done by*; we would not have our own Faults
and Follies, our own Miscarriages and Misma-
nagements proclaim'd in all Companies, and
made the Subject of Discourse and Remark. Let
us then treat other Peoples good Name with
the same Tenderneſs that we expect and deſire
our own ſhould be treated with: To keep that
Secret which is Secret, (for we need not *make*
Scandals, by divulging that which might be
conceal'd) and of that which cannot be hid, to
ſpeak as thoſe that *mourn*, and not as thoſe
that are *puffed up*; as thoſe that are willing to
make the beſt, and hope the beſt of every Per-
ſon, and every Action, and not as if we were of
Counſel againſt the Delinquent, and thought our
ſelves oblig'd to aggravate the Crime, and prefs
for Judgment againſt the Criminal.

Nothing is more deſtructive to Love and
Friendſhip than *Tale-bearing* is: We have in the
Scripture, Laws againſt it, *Thou ſhalt not go up* Lev. 19.
and down as a Tale-bearer, among thy People. 16.
The Word רכיל here and elſewhere uſ'd for a
Tale-bearer properly ſignifies a Pedlar or petty
Chapman that buys Goods, (ſtolen ones it may
be) at one Place, and ſells them at another, ta-
king care to make his own Markets of them; ſo
a Tale-bearer makes his Viſits to pick up at
one Place, and utter at another, that which he
thinks will leſſen his Neighbours Reputation,
that he may build his own upon the Ruine of
it. Another Law to the ſame Effect we have,
Thou ſhalt not raiſe a falſe Report. The Margin Exod. 23.
reads it, *Thou ſhalt not receive a falſe Report*: 1.
For many Times, the Receiver in this Caſe is as
bad

bad as the Thief. We have also Proverbs against it, *He that goes about* (making Visits suppose) *as a Tale-bearer revealeth Secrets*; and *where there is no Tale-bearer, the Strife ceaseth* — and the Words of a Tale-bearer are as Wounds. They that make it their Business in their Visits to carry peevish ill-natur'd Stories and Characters from place to place, to the wounding of their Neighbours good Name secretly, the propagating of Contempts and Jealousies, and the sowing of Discord do the Devil's Work, and serve his Interests more than they are aware of; That great and good Man St. *Austin* order'd that Law of his House to be written over his Table which forbade all Tale-bearers any room there.

*Quisquis amat dictis absentum rodere famam
Hanc Mensam vetitam noverit esse sibi.*

and a greater than He had done so before him, *Whoso privily slandereth his Neighbour, him will I cut off*, and I heartily wish that not the Persons but the thing might be cut off from all Conversation.

You will do me the Justice (my Brethren) to think that what I say in these Cautions is intended not as an Accusation of any, I know the Faces but of few of you, much less do I know your Faults, but as an Admonition to you all, to take heed of those Sins, which I know, most easily beset us; for *as in Water Face answers to Face, so doth the Heart of Man to Man.*

Secondly,

Secondly, Suffer; I beseech you, a Word of *Counsel*, and Direction, and let us all endeavour that our Visits of our Friends, and our Enquiries into their State may be made to serve some good purpose; that they may not only be *rectified*, and made innocent, but *sanctified*, and made excellent; and may be so manag'd as to rescue that from being lost time, which we cannot but be sensible hath been too much so, and to make it pass well in our Account. Even Acts of Civility may be so improv'd as to become Acts of Piety, and the common Salutation of a *How do you*; may by a good Intention be advanc'd to the Rank of those good Words, which *they that fear the Lord speak often one to another*, and which *the Lord bearkens and hears*, and of which he writes a *Book of Remembrance*. As those Divine sacred Words *God be with you*, and *God bless you*, when they are us'd carelessly and lightly do degenerate and turn into the Sin of *taking the Name of the Lord our God in vain*, so this common word, *How do you do*? and *How doth your Family*? May be consecrated by a Principle of Christian Friendship, and we may even therein glorifie God.

Mal. 3. 16.

This which I say concerning the Personal Visits of our Friends, may also be much of it accommodated to Paper Visits, by Letter. The keeping up of our friendly Correspondences, (which is the chief Intention of most of the Letters that are written by those who are not Men of Business in the World,) ought to arise from a good Principle, and to be manag'd as becomes Christians.

Let

Let us then be govern'd in this Matter by the following Directions.

1. Let our Friendly Visits be *the Proofs and Preservatives of Brotherly Love*. Brotherly Love is the Law of Christ's Kingdom, the Livery of his Family, the great Lesson to be learn'd in his School, nothing is more the Beauty and Strength of the Christian Church, nor a brighter Ornament to that Holy Religion which we make Profession of : It is maintain'd and kept up by reciprocal Kindnesses, and particularly by mutual Visits : This therefore we must intend, both in giving and receiving them, and manage them accordingly, to testify our Affection to those whom we are oblig'd by Nature, Providence, or Grace in a particular manner to respect, and so to *show* 2 Cor. 8. *the Proof of our Love*, as the Apostle speaks. And 24. thereby to confirm and improve that *Unity* wherein Brethren ought to *dwell together*. We must therefore visit one another, that we may the better love one another *with a pure Heart*, and more *fervently*.

Mutual Strangeness and affected Distance, is both the Effect and the Cause of the Decay of Love: 'Tis an Evidence that it is cool'd, and it cools it yet more, and perhaps by degrees kills it, and gives Satan room to sow his Tares. When Relations and Neighbours, and those that are under some particular Ties of Friendship, yet are as shy one of another, and as much on the reserve, as if they never had seen one another before in this World, and never expected to see one another in a better World, 'tis easie to say

contra-

contrary to what was said of the Primitive Christians, *See how little these People love one another*: But when they visit each other with mutual Freedom and Openness, embrace each other with a cordial Endearment, and concern themselves for each other with all possible Tenderness, by this it will appear that they are *taught of God to love one another*; and hereby that Holy Fire is kept burning upon the Altar.

Now since our Lot is cast in those latter Days Mat. 24. wherein it is foretold, that *Iniquity should abound, and the Love of many wax cold*, those 12. *perilous Times* in which Men shall be *Lovers of their own selves only*, 'tis good Service to the publick by all means possible to cultivate true and hearty Friendship, and bring it into Reputation. Why should we be strange one to another, who hope to be together for ever with the Lord? 2 Tim. 3. 1, 2.

2. Let our Friendly Visits be *the Helps and Occasions of Christian Sympathy*. Christian Sympathy is one Branch of Christian Love. As it is in the *natural* Body, it ought to be in the *mystical* 1 Cor. 12 Body, *If one Member suffer all the Members suffer with it, and if one Member be honour'd, all the Members rejoyce with it.* 26. What is Love but a Union of Souls, and a twisting of Interests? And where these are there will be a Sympathy, according to that Law of our Religion, *Rejoyce with them that do rejoyce, and weep with them that weep.* Rom. 12. 15.

We must therefore visit our Friends, and see how they do, that we may rejoyce with them in those things which are the Matter of their rejoycing: That when we find them and their Families

2 Cor. 7.
14.
Psal. 35.
27.

milies in Health and Peace, their Employments successful, their Substance increased, their Relations agreeable, the Vine by the side of the House fruitful, and the Olive Plants round about the Table green and flourishing, we may be comforted in their Comfort. God takes Pleasure in the Prosperity of his Servants, and so should we. And we should be the more studious to shew our selves pleas'd in the Prosperity of our Friends, because most seek their own, and few another's Wealth, and thence arise Envy, and Emulation, and mutual Jealousies.

We must likewise desire to know the State of our Friends, that we may mourn with them, for their Afflictions, and mingle our Tears with theirs. That if the *Hand of the Lord be gone out against them*, and Breaches are made on their Comforts, we may give them some Relief, by putting a Respect upon them in their Sorrows, and assuring them of our continued Friendship, then when they are most apt to be discouraged, and to think themselves slighted: Alas! by giving them an Opportunity of making their Complaints to such as will hear them, not only with Patience, but with Tendernefs and Compassion, and this is some ease to a burthened Spirit. And perhaps we may then speak some words in Season, which God may bless for the strengthening of the weak Hands, and confirming the feeble Knees.

On this Errand Job's Friends came to visit him when they heard of all the Evil that was come upon him, that they might mourn with him, and comfort him, and it is some Comfort to the Mourners

Job 2.11.

hav

have their Friends *mourn with them*. Thus *Nehemiah* enquir'd after the Condition of *his* Friends with a tender concern; as appears by his deep Resentments of the evil Tidings brought him, He *sate down and wept and mourned certain Days*. Let us *Neh. 1.* learn in this manner to *bear one another's Bur-* 3. 4. *dens*, by a compassionate Sorrow for other Grievs; and this suffering at second hand, will either prevent our own Afflictions, or prepare us for them.

3. Let our Friendly Visits *furnish us with Matter for Prayer and Praise*. Besides the plain Intimation which our Master has given us, in teaching us to address our selves to God as *Our Father*, we have an express Command to *pray one for another*, which supposeth it our Duty likewise to give thanks for one another, for whatever Mercy we pray for, when it is given we ought to return thanks for it. We find *St. Paul* in most of his Epistles, both to Churches, and particular Friends, speaking of the Prayers and Thanksgivings he offer'd up to God daily upon their account. And it could not but be an unspeakable Comfort to them, to think of the Interest they had in the Prayers of so great an Intercessor as he was. It is written also *for our Learning*, that we may in like manner *give thanks to God for our Friends, making mention of them always in our Prayers*; that thus we may testify our Affection to them; and may be really serviceable to their Comfort, when perhaps we are not in a Capacity of being so any other way; and that we may thus keep up the Communion of Saints in Faith, Hope and Love.

Now that we may do this the more particularly, and the more sensibly, it is of good Use to *visit our Brethren*, and to *see how they do*; that whatever is the matter of their rejoicing and ours with them, we may make the matter of our Thanksgiving to God; And whatever just Complaint they make to us, we may with them *spread it before the Lord*, and beg Relief and Comfort for them. When we visit our Friends we have an Opportunity of praying *with them*; and I heartily wish it were more practis'd, especially by Ministers; This would indeed sanctifie our Visits, and turn them to a very good account: When you are sick and in trouble, you desire us to pray with you, and why should you not desire us to pray with you when you are in Health and Peace? That your Prosperity may be continued and sanctified; and that you may be kept from the Snares and Temptations of it. Help likewise in returning thanks, is as necessary as Help in Prayer: And they that know how to value aright the Priviledge of Communion with God, will reckon this as good an Entertainment as they can either give or receive.

But besides the Opportunity it gives of *praying together*, it gives us much Assistance in praying for one another when we are alone. When we have seen our Friends and talked with them, or heard from them, we can pray the more affectionately for them. And perhaps we should find it a furtherance to us in this part of our Work, if we would make it a Rule to our selves (not to *bind* Conscience, but to *mind* it) that those Friends whom in the Day we have visited,

or have visited us, whom we have written to, or heard from, we will at Night in our Closets particularly pray for, and give thanks for, as there is occasion. I know not why we may not as well *spread the Letter* of a Friend *before the Lord*, as *Hezekiah* did the Letter of an Enemy. And some have observ'd, that they have had most Comfort in those Relations and Friends which they have pray'd most for: Or if herein we should be disappointed, as Holy *David* was, and those we pray for should prove unkind to us, it will be our Satisfaction as it was his, that our Prayers will *return into our own Bosom*, and *Psalm 35 13.* we our selves shall have the Comfort of 'em.

It is a pious Request which serious Christians commonly make one to another, both by Word and Letter, *Pray remember me in your Prayers*; and it is good to use it, provided it do not degenerate into a Formality, and that we request this Kindness from a deep Sense of our own Wants and Unworthiness, and a real Value both for the Duty of Prayer in general, and for our Friends, and their Prayers in particular, whom we suppose to have an Interest in Heaven. And being separated from each other in this wide World, a World we cannot expect to be always together in, by those mutual Requests for a share in each others Prayers, we make Appointments of meeting oft at the same Throne of Grace, in hopes of meeting shortly at the right hand of the Throne of Glory to part no more.

4. Let our Friendly Visits be *improv'd as Opportunities of doing good to the Souls of our Friends.* This is mutual Duty to be done in giving and receiving

- receiving Visits; that *as Iron sharpens Iron*, so our pious Affections and Resolutions may be
- Prov. 27. *sharpen'd* by Conversation with one another. We
17. are often commanded to *exhort* one another, *admonish* one another, *teach* one another, *comfort* one another, and *stir up* one another to that which is good. And when can this be better done, than when we come together, for mutual Society? Then we have a *Price put into our hands*, if we have but a *Heart to it*, that is, Skill, and Will, and Courage to improve it.
- Prov. 17. 16.

- Much hath been said, and much written to promote pious Discourse among Christians, But I fear to little purpose. We have all reason to lament it, that so much *corrupt Communication* proceeds out of our Mouths, and so little of that which is good, and to the use of edifying; which might either manifest Grace in him that speaks, or minister Grace to them that hear. And shall vain words never have an end? Shall we reason
- Job 16. 3. always with unprofitable Talk, and with Speeches wherewith we can do no good, but are in danger of
- Job 15. 3. doing Hurt? Shall we never learn the Art of introducing and keeping up profitable Discourse in our Converse with our Friends, such as we may hear of with Comfort in that Day, when by our Words we must be justified, and by our Words we must be condemn'd. A Visit thus improv'd will be Fruit abounding to a good Account: What knowest thou, but that thou mayst thus save a Soul from Death, Eternal Death, or at least further a Soul towards Life, Eternal Life. Thus we must confess Christ before Men, as those that are not ashamed of him, or of his Words: Reproach for it we must not fear, but
- Mat. 12. 37.
- say,

say, *If this be to be vile, I will be yet more vile*; Nay, we need not fear it, for perhaps even of them whose Reproach we fear, if we manage it with Meekness and Humility, and without Affectation, we may be *had in Honour*. Serious Godliness is an awful thing and will command Respect.

We grant that our Discourses with our Friends, cannot be turn'd intirely into this Chancel; Allowance must be made for some common Talk, yet even upon that there should appear an Air of Religion and Godliness. Tho' a Foreigner may speak *English*, yet ordinarily we can discern by his Pronunciation that he is a Foreigner; so, tho' a good Christian, who belongs to another World, while he is here cannot avoid speaking of the things of this World, yet he ought to do it in such a manner as that those he converseth with may take Knowledge of him that be *Act. 4. 13.* *hath been with Jesus*, and may say unto him, *Thou art a Christian, and thy Speech bewrays thee.*

If it appear that we make Conscience of our Words, and are afraid of offending with our Lips: If in our Tongue be the Law of Kindness; If we always speak of God and his Providence, with Reverence and a Holy Aw, like the great Mr. Boyle, who in Discourse was observ'd never to mention the Name of God without a discernable Pause, or Stop, leaving room for a pious Thought; If we speak of common things after a Godly sort, as those that accustom themselves to the Language of *Canaan*, and not the Language of *Ashdod*, God will hereby be honoured, our Profession will be beautified, those we converse

verse with will be edified, and will *say that God is with us of a Truth.* Our Speech, tho' it be
 Col. 4. 6. not always of Grace, should be always with Grace, season'd with it as with Salt, which giveth it its own Relish and Savour.

5. Let our Friendly Visits be *improv'd as Opportunities of getting Good to our own Souls.* By *doing Good*, we do indeed *get Good*; our own Lamp will burn the brighter for its lighting others: But those who are not in a Capacity of *doing much Good* in Conversation, and can *say little* to edifie others, may yet *hear* that which will edifie themselves. They that cannot be Teachers must be glad to be Learners: And should visit those that are knowing and gracious with this Design, that they may improve themselves in Knowledge and Grace by Converse with them, and that by walking with wise Men, they may be wise. When St. Paul design'd a Visit to his Friends at Rome, he aim'd both at their Spiritual Benefit, and at his own. *I long to see you, that I may impart unto you some spiritual Gift*— and, *that I may be comforted together with you.*
 Rom. 1. 11, 12.

What we hear from our Friends we visit that is instructive, and what we see in them that is Exemplary and Praise-worthy, we should take notice of and treasure up, that it may be ready for our use when there is occasion. By conversing with those that are *Wise and Good*, we should strive to be made *wiser and better.* Some Rules either of Prudence, or Piety, or both, we should gather up for our own use out of every Visit, that in every thing we may *order our Conversati-*
 on

on aright. As vain People make Visits chiefly to see Fashions, so serious People should make Visits chiefly to learn Wisdom. *A wise Man will thus bear and increase Learning, and a Man of Understanding will by this means attain to wise Counsels.*

Prov. 1. 5.

Nay, even from what we hear and see, that is foolish and blame-worthy, we may learn that which will be profitable to us. *Solomon received Instruction, even from the Field of the slothful, and the Vineyard of the Man void of Understanding.* What we observe indecent in others, we must learn to avoid; and take warning by others Harms.

But it is now time I conclude, with a Word or Two of Exhortation, upon the whole Matter.

1. Let us all remember our Faults this Day, and be humbled before God for the Guilt we have contracted by our mismanag'd Visits of our Friends. In our common Converse, as well as in our common Business, 'tis hard to keep our selves unspotted. Think, How much time we have lost in needless and unprofitable Visits, which might have been better bestow'd, and cannot now be recall'd! What mean and low ends we have propos'd to our selves in making our Visits, and how we have in them walk'd after the Course of a vain and foolish World, and not after the Conduct of the Law of the Spirit of Life in Christ Jesus. *Are we not carnal, and do we not walk as Men?* As the Apostle speaks, far short of the ¹ Cor. 3.
E Spirit ^{3d}

Spirit of Christianity, that high and holy Calling wherewith we are called.

Think, How little Good we have done in the Visits we have made and received! How few have been the better for us, 'tis well if many have not been the worse for us, and for our corrupt Communication. When the Company has fallen into vain Discourse, that *foolish talking* Eph. 5. 4. *and jesting*, which the Word of God expressly condemns, have not we been as forward as any to promote it and keep it up, and shew'd our selves well pleased with it? Have we not provoked one another's Lusts and Passions, instead of *provoking one another to Love and to good Works*? Have we not given Offence, and put an occasion of *stumbling in our Brother's way*, by taking too great a Liberty of Speech in our Converse with our Friends, encouraging the Hearts of the licentious in their Looseness, and grieving the Hearts of those that are serious themselves, and expect we should be so too? Let us for these things *judge our selves* this Day, that we *may not be judged of the Lord*.

2. Let us be so wise as to *chuse those for our intimate Friends*, who will concur with us in a serious Endeavour to get this Matter mended. For the Truth is, in this as in Trade, we have the making but of one side of the Bargain; we can do but little towards the rectifying of what is ordinarily amiss in Conversation, and the improving of it to some good Purposes, unless those we converse with will do their part: These therefore we should desire to associate our selves with, who

who will edifie us and be edified by us, whom we may either do good to, or get good by, or both.

'Tis our Wisdom to avoid that Company which we find corrupts our Minds, and makes them vain, and indisposeth them for serious Exercises: What Good there is in us is apt enough to dwindle and decay of it self, we need not the help of others to quench it. Therefore take *Solomon's Counsel*, and *Go from the Presence of a foolish Man, when thou perceivest not in him the Lips of Knowledge.*

Prov. 14.
7.

But since the *Communion of Saints* is intended to be the Furtherance of our Holiness and Comfort, and the Earnest of our future Bliss, and we are taught by the Pattern of that truly Primitive Church; to *continue stedfast*, not only in the *Apostles Doctrine*, but in *Fellowship*, let us acquaint our selves with some that appear to be serious Christians, without Distinction of Parties, and converse with them; let such only be our Bosom-Friends: And let us say to them, as the Neighbour-Nations did to God's *Israel*, *We will go with you, for we have heard that God is with you.* Let God's People be our People, and *David's* Resolution ours, *I am a Companion of all them that fear thee, and of them that keep thy Precepts.*

Acts 2.42.

Zech. 8.

13.

Psal. 119.

63.

3. Let us all resolve by the Grace of God, to look well to our selves, and to the frame of our own Spirits, in giving and receiving Visits. If we cannot reform the World, yet I hope we may reform our own Hearts and Lives, and every

Man prove his own Work, so shall he have re-
joycing in himself alone, tho' perhaps not in ano-
ther ; so shall his Praise be of God, tho' perhaps
not of Men.

Christians, I am not perswading you to any
 thing that is rude or morose ; or looks like an
 Affectation of Singularity : Nor am I declaim-
 ing against the innocent Diversions and Enter-
 tainments of Conversation, which make it plea-
 sant to your selves and your Friends, and are a
 Relief to the Fatigue of Business ; But I am only
 to mind you, that you be very careful not to
 lose your Religion in them. Remember, you
 are Christians, and you must speak and act in
 Eph. 5. 3. *every thing as becometh Saints.* Remember, you
 are hastning into Eternity, the Days of your
 Probation will very shortly be *number'd and fi-*
nish'd, you are therefore concern'd to spend your
 Time on Earth as those that are Candidates, and
 Probationers for Heaven, so that you may not
seem to come short. converse with this *World of*
Sense, as those that know you must shortly re-
 move to the *World of Spirits* ; and let this
 Thought give check to every thing that is vain
 and frothy, and put you upon considering, see-
 ing you look for such things, *What manner of*
Persons you ought to be in all holy Conversation and
 2 Pet. 3. *Godliness.*

31.

Lay before you (my Brethren) the Example
 of the Lord Jesus, and as he was so let us be in
 this World ; walking as he walked, as in other
 things so in this : Let us make Visits as he did,
 with a Design to do good, according as the
 Sphere

Sphere of our Activity is. His Lips dropt as a Honey-comb, and fed many; Let ours do so too, as we are able. Where-ever he was, still he was about his Father's Business, and let us, tho' unworthy of such an Honour, still endeavour to be so employ'd. When he visited his Friends he sympathized with them in their Grievs, comforted them under their Afflictions, reprov'd them for what was amiss, and entertained them with edifying and instructive Discourse, taking rise for it usually, by an *admirable yet imitable* Art from common Occurrences; and *these things are written for our Learning*; Go thou and do likewise.

And that we may be *thoroughly furnished* like the good Householder, that brings out of his Treasury things new and old, let us daily pray to God for that *Wisdom of the Prudent*, which is to understand his way in every thing. There is no one Grace we are more particularly directed and encouraged to pray for than this; *If any Man lack* Jam. 1. 5. *Wisdom* (and which of us is there that doth not?) let him ask it of God, who gives liberally and upbraids us not with our former Follies, our present Necessity, or the Frequency of our Addresses and Applications to him. Solomon that in his Youth made Wisdom his Choice, Wisdom his Request, had that granted him, and abundance of other good things added thereto. In putting up this Petition, let us therefore be not only constant and earnest, but very particular: Lord give me Wisdom to direct me in such a Case that's difficult and doubtful! Lord enable me to *behave my self wisely in a perfect way* towards my Family, and my Friends and Neighbours whom

whom I visit, and to walk in Wisdom also towards them that are without, that my Profession of Religion and Relation to Christ, may never suffer Damage or Reproach through any Imprudence or Indiscretion of mine in any Visit, given or received.

And lest this Wisdom should degenerate into that which is *Worldly*, and err by an Excess of Caution, let us pray to God for a Spirit of Holy Boldness and Courage also, that we may be enabled to appear and act for God and Godliness in all Companies, and upon all occasions with that pious Zeal which becomes the good Soldiers of Jesus Christ, that all we converse with may see, that we serve a Master whom we are neither ashamed nor afraid to own; and that we have ventur'd all our Credit with Men, upon the Security of that Promise of God, *Them that honour me I will honour.*

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